THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Skill to do comes of doing: knowledge comes by eyes always open and working hands; and there is no knowledge that is not power."—R. W. EMERSON.

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MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

(*Continued from page 100.*)

This is one thing that we have to declare to the world, and when we can get the people to listen, and to reason, and take the Scriptures which they profess to believe in, and compare what we say with them, then we get their minds. They can see that what we have is the truth. But there are a great many very pious and also influential persons—ministers—who do not like that kind of thing; it is against their personal interests, against their temporal welfare, against their trade, against their wages, so they try to hedge up our path, and they succeed in a considerable degree. When I witness their works and ways, I am reminded of the saying of the Savior to the Pharisees, the most pious and pretentious people of His time: "But woe unto you, scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in." Verily, they will have their reward. But when we can get people to listen to us, to read our literature, to reason with us, and to compare our doctrines with the scriptures, why, we have their minds and, presently, we have a great many of them, body and spirit, in the Church. Many thousands have received the gospel, through the ministrations of our elders abroad, since I had the privilege of going there and pre-

siding over the European mission. We have about seven hundred or more elders in different parts of the various missions there now.

We not only have to declare the personality of God to the people, but get them into communion with Him, get them to humble themselves and reach after Him, get them to know that He lives and that He is just as able and just as willing to-day as at any time in the past, to listen to the prayers of His people, and to answer them; that He is willing to bless His children, and to commune with them by the power of the Holy Ghost. When we can get them into that frame of mind, then we can lead them along in the path that the Father wishes them to walk in. We have also to declare the divinity of Jesus of Nazareth; that He was, indeed, the Son of God—not merely a great divine of His time, not merely a great philosopher, a great thinker, a master of theology, but as the veritable Son of the Eternal God, and that He came here for a purpose, not only to declare the Father and to manifest God in the flesh—being His "express image" and His exact likeness—but that He, doing no sin, might die for those who were sinners. It would require a long time to take up the full plan of salvation, to go back to the time of the fall, and show why it was and how it was; but suffice it to say that after our first parents sinned and brought death into the world, they had not the power in themselves, as sinners and mortal beings, to do anything for their recovery, except to obey such laws as were given them. Therefore, the way was appointed, and the person appointed to come as a just one, a pure being who had committed no sin, who had obeyed every commandment, who kept the law as delivered by Moses, and who kept other laws before the law of Moses was enunciated, who lived by "every word that came from the mouth of God," and being pure and innocent and without sin, He offered Himself as a sacrifice for sinners. As He declared, Himself, "No man taketh my life. I have power to lay down my life, and I have power to take it up again; and this commandment have I received of my Father." And He who did no sin died that sinners might live, that they might be raised from the dead and also have the privilege of going back into the presence of the Father, obtaining the gift of endless lives in immortal glory of body and of spirit, in the same degree of light and power, on the same plane of progress as the Father and the Son.

This is part of what is called "Mormonism," to declare Jesus Christ as the Savior of the world, and our elders are doing this faithfully among all these nations, not only in the European mission which as you have heard, embraces all the missions in Europe and in South Africa, and until recently in Turkey and in Greece, but the elders throughout all the nations of the world—about two thousand of them in number altogether—are proclaiming these things. Now when people begin to believe in the true God and in

the Savior of mankind, they want to know what they are to do. Well, they ask this question of preachers in the Christian world, and the universal reply is: "Poor sinner, you can't do anything. There is no power in you to do anything to be saved. Christ has done it all, and all you need to do is to believe in Christ and you are saved right on the spot." But, that not being in accordance with the Scriptures from which they profess to take their religions, we have to cite them to the Scriptures and show what there is to do; and so, when they ask us the question, we have to reply as Peter did, on the day of Pentecost, when he preached the first gospel sermon after the resurrection, under the influence and power of the Holy Ghost. When they ask us what to do, we say, "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." That is what Peter taught; that is what we preach; that is what our elders are now proclaiming in the halls, in the meeting houses and churches and chapels and in the streets, in the open air, in England, Ireland, Scotland, Wales, Holland, Belgium, Switzerland, and in the various great cities of Germany, throughout Denmark, Norway, Sweden, and the isles that are adjacent thereunto, in all these countries, in which I have had the pleasure of visiting and of preaching to the inhabitants thereof, in all these places these things are being proclaimed as the beginning of the gospel, the very first principles which people must receive and obey, in order to advance in the knowledge of God and in His ways, that they may be able to understand and grasp the truths of the everlasting gospel, brought from heaven by the angel of the Most High.

A great many people are obeying the gospel, but there are thousands upon thousands who believe it but have not the courage to come out and embrace an unpopular religion. They believe it in their hearts, right down deep in their souls, but they move along in their own ways and cannot shake off, altogether, their old traditions, nor will they come out from the society in which they mingle and join with the Latter-day Saints, who are commonly called "Mormons." The idea of being a "Mormon" is something awful, in the minds of many of them, so they will go on in their own way. But a few who have courage, whom the Lord loves—for the Lord loves the brave, those who have courage to do the right—are willing to go out from among their friends and associates, and face popular opprobrium. They meet the scorn of the world; they lose their employment; some are turned out of their habitations which they have rented, because they are "Mormons." Yet they go forward and obey the gospel, and by faith, repentance, baptism and the laying on of hands, the Holy Ghost comes upon them, and then they know for themselves that they have received the truth. That is why these companies are coming here, nearly every week, from the old world, from all parts of the earth, up here into this

mountain land. They do not come here to find out whether "Mormonism is true," or not, they have already found it out; that is why they are here. They want to come here to join with their brethren and sisters, where they will be in goodly company and have the privilege of exercising their freedom, for liberty is dear to every sentient soul. We believe in it with all our hearts. We proclaim liberty—liberty of speech as well as the liberty to obey that which we believe to be right, so long as we do not infringe on the rights of others. They desire to come up here and join in freedom with their friends and the saints of the Most High, who have gathered in these mountains.

This good work is going on, and there is joy in it. One of the grandest testimonies that we have of the truth of this latter-day work in which we are engaged is this, that all those elders who go out, to the numbers I have mentioned, and labor faithfully in the ministry, two, three, four and even five years, as the case may be, paying their own expenses, return home more firmly convinced than ever of the truth of this work. When they pray to the Lord, He hears their prayers and answers them; He blesses them with joy and comfort and peace in the midst of trials and difficulties which they have to face, and they know that He lives and that He is with them. When they return home in faithfulness, as they do in almost every instance, they come with joy and rejoicing, praising the Lord that they have had the opportunity of lifting up their voices in defense of the truth. Now, God being a just God, don't you think, my friends, that if they were sent on a fool's errand, or if they were sent out to proclaim things that are untrue, that that Eternal Parent, our divine Father, would manifest it to them in some way? But, there isn't a doubt in their minds. They go forth trembling, sometimes in tears; they go out in comparative ignorance of the ways of the world, and sometimes not much informed concerning the principles of their religion, only they feel in their hearts that it is true, but when they return home they come with beaming countenances, with strength and might and manhood; the power of God is upon them; they rejoice in their labors; the Lord is with them and they know it. I say, God being a just Being, if they had made a mistake, if they had gone off on the wrong track, He would manifest it to them; but you never find a man in that state unless he himself has gone off the track and has done something that is evil and wicked and corrupt, then he loses the good spirit; and that is another testimony of the truth of the work in which we are engaged.

I have been away about three years and eight months, traveling around among these young men, urging them to diligence, to preach the gospel of Jesus Christ in the halls and meeting houses, in the streets, to stand out and not fear to face the mobs that sometimes oppose us. They have been encouraged in their work, and I rejoice in it; and I report to you, my brethren and sisters,

that your boys, your sons, or brothers or friends, who are out in the mission field, are doing a grand and glorious work. They are appointed to it; they are ordained to it; they came here as your sons and daughters from the heavens above. God gave them to you, that they might engage in this work; that is what they are doing, and they are doing it wisely and well. They are gaining an experience which is worth more than all the money that they might have earned if they had stayed at home.

(To be continued.)

CONVENTION OF CONFERENCE PRESIDENTS.

THE second Conference Presidents' Convention held in the British Mission, convened in response to President Clawson's call, on Thursday morning, February 16th, at 10 o'clock, President Rudger Clawson presiding. The meeting opened by singing, "Israel, Israel, God is calling." Prayer by President Walter P. Monson. Singing, "What was witnessed in the heavens?"

A roll call of the conferences showed all presidents in attendance except from Hull. The president of Hull conference came in a few minutes later.

President Clawson welcomed the brethren who were present, and expressed his pleasure at being in their company. He explained that one reason for meeting in Liverpool this time was to give the retiring presidents of the Scottish, Hull and Birmingham conferences, Lorenzo S. Burt, Thomas E. King and Thomas F. Greenwood, respectively, an opportunity to attend before leaving for home on the 18th. It was the expression of the President that these conventions have a more important effect upon the interests of this mission than any other gatherings we have here. It is quite necessary that we should come to a common understanding of our work. It is the place for agreeing upon the policy to be followed in the conduct of mission affairs, and these gatherings being of a legislative character, we can make and unmake rules. If we decide upon a certain rule of action and then later discover that it isn't the best, we can rescind the action and adopt the better rule. The further explanation was made that the procedure in this convention would differ somewhat from that of the previous meeting, in that this time no subjects had been assigned for presentation by various members. On this occasion it was the purpose to bring up matters of immediate importance, and discuss them freely and try to arrive at a definite understanding.

The first question to be considered was, "How may we advance the interests of the British Mission Sunday Schools?" It was announced that another subject would be, how to deal with the matter of keeping proper records of tracting done.

In starting the discussion regarding the Sunday Schools, President Clawson took occasion to commend the Conference Clerks and Presidents for their prompt response to his requests for the yearly reports to be in on time. A letter was read by the secretary from the Presiding Bishopric acknowledging receipt of the reports from this office on January 30th. The final limit given was February 12th, so we were well ahead of time. A letter was read, from the General Secretary of the Deseret Sunday School Union Board, asking that the subject of Sunday Schools be given special attention, and also a letter in answer from President Clawson assuring the secretary that he would interest himself in the matter. President Clawson said, "If we find that we are already doing as well as we can, we shall report the fact to Secretary Pyper, but if in our considerations we learn wherein we can better the work, we shall be able to give the Board some information." The discussion developed the fact that there was no uniformity in the matter of lessons followed in any of the classes; that some followed the outlines printed in the *Star*, while others chose courses for themselves. It was pretty well agreed that it would not be possible to follow in every detail the program established for the schools in Zion because of conditions being somewhat different here, but there could be uniformity within the confines of the Mission. One fact brought out was that nearly all schools in these isles suffer in their organizations and general effectiveness, from officers and teachers emigrating. The financial side of the schools was affected, also, as those who were energetic as officers and teachers were usually helpful in providing for expenses of books, texts, etc., used in the schools. When they emigrate, therefore, their absence is felt in many ways. Either complete or partial disorganization is frequently caused in this manner. Another hindrance to following certain courses where special text books, aside from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, were necessary, was that most of the saints were not able to buy them. It was strongly urged by some of the presidents that any courses adopted for future use conform closely to these standard works. A proposition was finally made that a committee be appointed, with power to act, to get up a program for conducting the Sunday Schools of this Mission, including the preliminary programs as well as class work in three grades. The usual prayer meeting which precedes the calling of the schools to order, was considered to be a part of the school exercises. President Clawson appointed as this committee, Presidents Walter P. Monson, Richard W. Young, Jr., and Elder S. Norman Lee.

The question came up respecting the advisability of appointing an elder in each conference to pay particular attention to the Sunday Schools, making that his business like the superintendent of a Stake at home, but not necessarily to engage all his time,

this elder to work under the supervision, directly, of the Conference President. It was decided to appoint such an officer.

At this point the session adjourned by singing, "Praise God from Whom all blessings flow." Prayer by President Thomas S. Wheatley.

The afternoon session commenced at 2:30. Singing, "Come, O thou King of kings." Prayer by President Thomas F. Greenwood. Song, "Praise to the man who communed with Jehovah."

President Clawson asked the question, "Would it be advisable to appoint a mission superintendent of Sunday Schools? This point was discussed at length with the result that the concensus of opinion seemed to disfavor the idea, in that it did not appear necessary at this time.

Other details came up for consideration, among them being cases reported by Presidents McCann and Snedaker, of Latter-day Saint children attending sectarian Sunday Schools. One case was of a family who lived too far away from the meeting place to send the children; the other was of a family where the mother thought it better to have her children in attendance at a sectarian school in the afternoon rather than have to watch them at home or allow them to run the streets. President Clawson thought it better for parents to refrain from sending their children to other schools. They ought to make an extra effort to reach our schools, or else the parents should teach the children at home.

In considering the adoption of a "Record of Tracting Done," the question of effective tracting came up. President Monson said that some of the elders under his jurisdiction had tested the comparative effectiveness of morning and afternoon tracting, and decided in favor of the latter. People have more time to talk in the afternoon. Some elders have refused an invitation into a house when the husband or some other male relative was not in. This had in some instances resulted in an invitation to call at such houses in the evening or on a day when the man of the house was at home. And as we wish to get conversations with as many people as possible, he thought this was a good plan. At any rate it would help to put us in our true light in the midst of all the misrepresentation now being directed at us. Some slight changes were made in the form presented and it was decided to have books made up to conform in size to the needs of the various conferences.

The session closed by singing, "The time is far spent." Benediction by President Thomas E. King.

(To be continued.)

What is true at last will tell:
Few at first will place thee well.
Some too low would have thee shine,
Some too high—no fault of thine!
Hold thine own and work thy will.

TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 23, 1911.

A TRUTHFUL AND UNBIASED STATEMENT.

THE Latter-day Saints and their mission are greatly misunderstood and widely misrepresented. The fact that they are an unpopular people seems to weigh against them. Sensational stories concerning them appear in the press from time to time, notably at the present, and because of prejudice in the minds of readers, are readily and willingly accepted without investigation, to the hurt of this much-maligned Christian sect.

The missionary methods of the Church of Jesus Christ of Latter-day Saints are open and above board. There is in them nothing to hide or cover up. The missionaries have a simple, gospel message to deliver that conforms in all respects, *both as to doctrine and organization*, with the gospel as set forth in the New Testament of the Bible. They sincerely believe that they are under a binding moral obligation to declare this message of truth and salvation to all nations; but the only avenues through which they can reach the people are by public hall meetings, street preaching, door to door tracting, and the press, when opportunity offers.

Strict order and decorum characterize the Latter-day Saints' hall meetings, and order is maintained at the street meetings so far as circumstances and the usual conditions of noise and confusion in the open air will admit. The tracts treat gospel principles exclusively, and are handed to people at their homes in the spirit of courtesy and friendliness, and with a pure desire to do good.

This is the system, in a nut-shell, adopted by the Latter-day Saints for proselyting, and their efforts, which are usually earnest, persistent and effective, are invariably well within the freedom of action granted by the law. Nevertheless, at the present time a great stir and "hub-bub" is being made throughout Great Britain over the "Mormons." Sensational accounts appear in the papers. Their aims are misrepresented, their motives are misconstrued—bald rumors derogatory of their good name are given as actual facts, so that the public are not only deceived, but are led to believe that summary action of some kind should be taken against them. When the good people of Great Britain reach a point where they can divest themselves of prejudice

against an unpopular people, they will regard the present agitation as simply a "tempest in a teapot."

The York Convocation of ministers which convened in York Minster, February 15th, 1911, is helping materially to establish the good character of "Mormon" missionaries. A resolution was introduced in the Lower House asking for a committee to investigate the "Mormon" propaganda in this country. Archdeacon Madden of Liverpool, in talking to the resolution, asserted that they (the clergy) had no power to invoke the aid of the police to turn the "Mormons" out of English towns. * * * "No wild statements ought to be made," he said, "simply on the testimony of a few hysterical women. Many of the young women the 'Mormons' had got hold of were simple-minded and pious women, good souls who were possessed of a religious instinct. They had not been induced to go because they wanted to become parties to polygamy, but because they had the idea that they were doing something helpful to them in a spiritual way."

Archdeacon Madden is entitled to the thanks of the Latter-day Saints for these words of fairness and truth, which will help to allay prejudice in the minds of our opponents.

While the newspaper press of Great Britain as a whole have taken a decided stand against the Latter-day Saints, giving credence to many false and absurd stories, it is refreshing to note that in some few instances public prints have had the moral courage to speak the truth concerning them. Such is the *M. A. P.* (Mainly About People), a weekly paper of London. We take pleasure in reproducing for the benefit and information of the *Star* readers *M. A. P.* articles of February 11th and 18th, entitled, "Exploding the Mormon Bogey." We heartily commend them to your careful perusal. The facts therein set forth may be relied upon. There is, however, one inaccuracy we desire to correct, and that is the statement that the Catholics are the bitterest foes of "Mormonism." We make no such claim, neither do we claim they are our foes at all. We trust they are not. We have had no trouble with the Catholics of Utah, but are on friendly, social and business terms with them. The "Mormons" respect them in their religious views, and in return are respected by them.

We have every assurance that our readers will heartily endorse the attitude of the *M. A. P.* in publishing to the country a truthful and unbiased statement of the "Mormon" question, which undoubtedly will go far to correct the flagrant misrepresentations that have appeared in the public prints.

RUDGER CLAWSON.

The article of February 11th follows:

I QUITE admit that "Mormonism" makes spicy copy for a certain type of newspaper, and I also agree that if the "Mormons" are as bad as they are painted, then the shorter the shrift given

them in this country the better. I do not like a sect that is said to practise polygamy, and I should be the first to protest against its missionaries enticing from their homes innocent English girls, who, when arrived in Utah, are to be subjected to gross indignity.

But I do not hesitate to say that the "Mormon" scare is a pure piece of journalistic engineering, and that it has no foundation in present-day fact. I have sent a correspondent to Liverpool, the headquarters of English "Mormonism," and he has made the closest inquiry.

In passing, I may mention that plurality of marriage, or polygamy, has long since ceased to be the corner-stone of this faith, if, indeed, it ever was. I challenge the scaremongers to deny that even when polygamy flourished unchecked in Salt Lake City, plural marriage only occurred among a very small percentage of the faith. The reason was that a man might not marry more than one wife unless he was in a position to prove that he could support more than one.

The same economic causes are leading to the spread of monogamy in Turkey.

POLYGAMY NOT PERMITTED.

Never was plural marriage an article of "Mormon" faith. In 1880 the United States passed an Act prohibiting plural marriage, and, needless to say, this produced dissentients among the Mormons. But ten years later, in 1890, the public opinion of Salt Lake City was so changed that by the universal vote of the church plurality of marriage was forbidden, and since that day not one such marriage has taken place. The plural marriages already existing could not be dissolved without great injustice to the women concerned. The husbands of such families, recognising their responsibility under the old *regime*, continued living as before: but the new law was applied to their children.

In 1890 there were only 2,451 plural families in Salt Lake City [in the Church.—Ed.] In 1899 this number had diminished to 1,543. Four years later—that is, in 1903—the total number had fallen to 897, and the decrease has proceeded year by year proportionally. The "Mormons" at Utah number over 200,000, and the plural family is therefore almost a negligible factor.

FANTASTIC BUT NOT IMMORAL.

Apart from polygamy, there is nothing offensive in "Mormon" belief. There are thirteen articles of faith, to many of which a Christian could subscribe. For the rest, the "Mormons" claim the gifts of prophecy, tongues, revelations, visions, healing, interpretation of tongues, and so on. We may think that these claims are fantastic, but they are not contrary to the moral law. Article No. 12 is interesting: it reads as follows:

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law."

Thus, if the law of the land prohibits plural marriage, it would not be open for the "Mormon" Church to authorize it.

There is, then, no question of "Mormon" missionaries seeking girls who may be married plurally according to a form of law. The whole inquiry narrows itself into the single question whether these missionaries are playing a much darker part—the kind of part with which we dealt in our crusade against the White Slave Traffic.

If this were the fact, we should be the first to go all lengths in exposure and denunciation. But our suspicion of the bogey was first aroused by the known stringency of the United States Immigration laws—a stringency which the steamship companies know to their cost. The regulation dealing with polygamists is singularly explicit. No such person, and no person approving of the practice, can enter the States; and if, by a false declaration, he or she manages to cross the barrier, he or she may, on discovery, be summarily deported.

On the passenger declaration forms, without which no steamship tickets may be issued, the "Mormons" always declare themselves as such, and it follows, therefore, that any unattached girls of the "Mormon" Church are the subject of the closest inquiry.

STRICT OFFICIALS.

So strict are the American authorities, that only the other day two English girls, not "Mormons," were returned from New York, because the officials were not satisfied that they would be able to earn an honest living.

One may also record the fate of the lady who travelled with the great novelist, Maxim Gorky. As soon as it became known that she was not his legal wife, she was politely requested to quit. These are the methods adopted by the United States Government of the present day to prevent anything resembling the White Slave Traffic.

I do not deny that, through a false declaration or other fraud, a girl might be smuggled to Salt Lake City, or to any other American city, by a "Mormon" or other person, and with bad intent. But it should be borne in mind that the capital of Utah, though popularly represented as a "Mormon" city, is really nothing of the sort. Out of a population of 100,000, sixty per cent. are non-"Mormon," leaving only 40,000 of the faith. The municipal government is in non-"Mormon" hands.

The city is the seat of a Catholic bishopric, and the Catholics, who are the bitterest foes of "Mormonism," form a very influential community.

ENGLISH GIRLS ARE SAFE.

If, then, there were cases of English girls being lured to their destruction in this place, I submit that something, at least, would be heard in the Halls of Congress at Washington, and even in our own House of Commons.

The present scare has, I believe, engaged the attention of the British Home Office, and has collapsed for lack of evidence, this despite expert official inquiry.

Emigration, in so far as it affects women, ought always to be subject to close investigation. This is true even of the proposal to send some thousands of girls to Canada with a view to marriage. But, apart from this general warning, the scare started in newspapers like *John Bull* need not be taken seriously.

Article of February 18th.

Last week I showed how baseless was the "Mormon" scare, so far as it affects the actual condition of Salt Lake City, Utah. I explained how the celebration of plural marriages had long since ceased and how the survivors of such marriages are a fast-diminishing number.

Let us now look at the state of affairs on our own shores. Beyond all question there are parties of "Mormon" converts who leave not for the State of Utah only, but for Canada, and for other "Mormon" colonies in the United States. Some go to Idaho, others to Arizona, while there are two other flourishing Canadian settlements near Lethbridge, Alberta—settlements which are regarded with warm approval by the Dominion Government.

The scaremongers suggest that these "Mormon" parties consist chiefly of single and unattached girls of tender age. I have had the passenger-lists of various steamships examined, with highly instructive results. In one instance, on March 17th, 1910, the s.s. *Dominion* carried twenty-five "Mormons." Of these, twelve were females and thirteen were males, though of this total, seven were children under ten. There was no unattached girl under the age of twenty-five.

THE TRUTH ABOUT EMIGRANTS.

The s.s. *Canada*, which left England in the following month, carried twenty-two "Mormons," of whom fifteen were women, and seven men. One family, however, consisted of a father, aged fifty-three, with his wife and five girls, while there was another family or man, wife, and three children, the children in this case being under ten.

Thus we find whole families, under the leadership of the parents, embracing "Mormonism." On this last ship there were certainly two women of twenty-eight years of age. But that, surely, is an

age when a woman must be held responsible for forming her own opinions.

In the same month the s.s. *Southwark* carried thirty-seven passengers, of whom twenty-six were men, and only eleven were females, six out of the eleven being children under ten, while one family consisted of nine children, of whom eight were boys. Here, also, a father accompanied the party.

One last example drawn from a very recent sailing. On January 12th of this year the s.s. *Dominion* took five men and four females, two of the latter being children under ten.

Now, the object of giving these figures is to prove beyond possible question that the movement, be it good or bad, is more particularly a family one. These records also are compiled officially for both the United States and Canadian Governments, and so may be accepted as beyond suspicion.

INACCURATE SENSATIONALISM.

Our representative was unable to trace a single case of a young girl going over, so to speak, on her own. Yet from the sensational charges brought against the "Mormons" in certain papers, it might easily be imagined that English girlhood the country over was faced with a dire peril. One may not approve of a creed or a dogma, but fair-play is a jewel, and we strongly deprecate inaccurate sensationalism.

Passing now from figures to "Mormon" methods, one charge in particular can easily be refuted. It is commonly believed that the "Mormon" missionaries provide the necessary funds to enable their converts to leave England for America. This is an absolute error, as, again, a little consideration will show.

Even "Mormon" missionaries are not millionaires, and, as a matter of history, they receive no stipend from headquarters: neither do they ever take up collections at their services. In other words, they are men with a sufficiency, who sacrifice their time as, presumably, their conscience directs. Yet these are the people who are to provide all the expenses for transporting comparatively large bodies of emigrants across the Atlantic.

The ship with thirty-seven passengers, for instance, with a reduced fare (second class) of £10 a head, demands an expenditure of £370, to say nothing of rail charges the other side, and the capital necessary to start the newcomers along some line, even though it be only the price of a bag of tools. "Mormonism" may be rich, but it certainly could not stand that strain multiplied many times.

MONEY A NECESSITY.

As far as can be ascertained, the "*Mormon*" *missionary strongly discourages emigration, unless the people concerned have capital.* Their distinct aim is to establish centres in this country in order

to spread their propaganda, and if these centres are continually denuded, it is obvious that little real progress can be made.

Whether these local centres are likely to degenerate into hotbeds of vice we leave only our readers to decide for themselves. But we have a vigilant police, and it must be allowed that the situation of the "Mormon" local headquarters is generally sufficiently advertised.

Furthermore, inquiry shows that in nearly every case the "Mormon" missionaries attempt to buy property wherever they may decide to pitch their tent, showing that they have no desire to be mere transient visitors, but wish to settle down, live their own lives according to the laws of the country, and enjoy all the benefits of British citizenship.

Finally, there remains one nail to hammer into the coffin of the "Mormon" bogey, the bogey which still stalks the land, and whispers that the English girl is wanted, and wanted badly, in Utah.

Is she?

The State of Utah is no different from any other civilized state, in so far, as official figures show, that the female population exceeds the male. Add to this the fact that, as in other parts of the world, the younger son generally breaks fresh ground for himself, so the same happens in Utah. thus taking away a proportion of marriageable men.

ATTRACTIVE AMERICAN GIRLS.

Why on earth, then, introduce other womanhood? The American girl, with all respect to her English sister, is just as attractive in her own way as any other woman in the world. What need, therefore, to travel so far to recruit girl converts for "Mormon" dogma or, for that matter, to find victims for immoral purposes?

This is the bogey which we have endeavoured to expose. For years now the "Mormons" have been ostracised by the public, though champions in their behalf, and men of eminence, have not been wanting. But, generally speaking, they and their beliefs have been spoken of with bated breath, and they have been regarded as the very limit of sensuality.

Without in any way supporting their creed or identifying myself with their claims, common fairness does seem to demand that this bubble of the flagrant immorality of "Mormon" aggression should be pricked.

Special Notice.—We are reprinting this editorial, "A Truthful and Unbiased Statement," as an eight-page tract, and they can be obtained at the *Millennial Star* office, at the price of five shillings per thousand.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home February 18th, 1911, per s.s. *Megantic*: From Great Britain—Albert E. Read, Francis W. Brown, Thomas E. King, Edwin E. Smith, Thomas F. Greenwood, Matthew H. Shaw, Leonard S. Miles, Franklin R. Smith, Horace W. Bond, Lorenzo S. Burt, James A. McMurrin, Walter H. Ludlow. From Scandinavia—James C. Johnsen, Jr., Niels Larsen, Oliver M. Munk, James C. Sorenson, C. M. Christensen, Oscar D. Jensen. From Sweden—Wilford Mortenson, Emil W. Weed, Ernest Lindquist, Gustave W. Teudt, Emma A. Teudt. From Switzerland and Germany—George E. Jorgensen, Albert Hofer, Fritz Boede, Walter R. Widdison. From the Netherlands—Jacob van Duuren. With the company were forty-nine emigrants, in charge of Elders Thomas F. Greenwood, Lorenzo S. Burt, and Thomas E. King.

Baptisms.—Four members were added to the Northampton branch (Birmingham conference) by baptism at the Turkish Baths, Sunday, February 12th, 1911, Elder James E. Wiggill officiating in the ceremony. The converts were confirmed immediately after baptism. A large number of saints and friends were present.

On Saturday, February 11th, 1911, a baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), when nine souls were added to the Church of Jesus Christ of Latter-day Saints. The converts were from the following branches: Bradford, one; Batley, two; Clayton, three; Halifax, one; Leeds, two. Elders Alexander Anderson and Alexander H. Bowman officiated. Two hundred saints, friends and strangers (among them two newspaper reporters) witnessed the service. The converts were confirmed at a largely attended meeting in the West Gate Hall.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—PRIESTHOOD—THE AARONIC.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith, 6.*

I. PRIESTHOOD.

1. Definition: Authority to speak and act in the name of God.
2. Orders of priesthood (Doc. and Cov. 107: 1, 6.) (a) The Aaronic order. (b) The Melchisedek order.

II. THE AARONIC PRIESTHOOD.

1. The lower or lesser order of priesthood (Doc. and Cov. 107,

13-15.) As to the origin of its name see the call of Aaron (Exodus 4: 14-16; compare Hebrews 5: 4.)

2. Including the Levitical priesthood. (a) Its establishment (Numbers 3: 5, 12; compare Hebrews 7: 11.) (b) Specifically declared (Doc. and Cov. 107: 1.)

3. Powers of Aaronic priesthood (Doc. and Cov. 107: 20: see also section 13.)

4. Specific officers comprised. (Doc. and Cov. 20: 46-59.) (a) Deacons. (b) Teachers. (c) Priests.

Study in detail the duties pertaining to each of these offices.

III. Quorum Organizations in the Aaronic Priesthood.

1. Meaning of the term "quorum."—Used with a special meaning among the Latter-day Saints, indicating an organized body of the priesthood, and not merely a majority of the members in any such organization. A quorum in the Church is "a council or an organized body of the priesthood," e. g., an Elders' quorum, the quorum of the First Presidency, etc.

2. The Deacons' Quorum (Doc. and Cov. 107: 85.) (a) Comprising twelve deacons. (b) Duties of a deacon (Doc. and Cov. 20: 57, 58, 59.)

3. The Teachers' quorum (Doc. and Cov. 107: 86.) (a) Comprising twenty-four teachers. (b) Duties of a teacher (Doc. and Cov. 20: 53-57.)

4. The Priests' quorum (Doc. and Cov. 107: 87, 88.) (a) Comprising forty-eight priests. (b) Duties of a Priest (Doc. and Cov. 20: 46-22.) (c) A quorum of priests must be under the presidency of a bishop. (Doc. and Cov. 107: 87, 88.)

IV. The Aaronic Priesthood Restored in Present Dispensation. (P. of G. P., Writings of Joseph Smith 2: 68, 69.)

General reference: "The Articles of Faith," Lecture XI.

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